

563 for which no trained African staff is available. There is a
369 wide range of professional occupations, but private enter-
[463] prise by individuals is largely restricted to higher-class
shopkeeping and the running of bars and restaurants.
Most of the export and import trade is still in the hands of
[439] the large commercial houses controlled from France as
distinct from individual Frenchmen in Dakar.

Relations between the African and European communi-
ties have been remarkably good. There have been no really
significant racial conflicts in Dakar since the war. But
relations are *negatively* good. That is to say that there is
almost no contact between the two groups outside work.
The French in Dakar, despite the official assimilationist
policy of the mother country, have shown little inclination
to extend it on a personal plane during their sojourn in
Dakar. On the other hand when they were officially
representatives of the colonial Power they rarely attempted
to enforce discrimination against Africans. Apart from the
time of the unfortunate Vichy episode there had never been
any open discrimination in Dakar. Africans always had
legal access to all places the French had, though inevitably
there were a number of private associations such as the
Amicales des Provinces Françaises which excluded Africans
by definition though never by statute. A visitor might be
tempted to think that the absence of Africans from the
French-style cafés in the main streets of Dakar indicated
some subtle form of discrimination, but in fact any African
entering would be served, and the sparseness of African
clientele is determined by economic and social reasons.
Drinks are enormously expensive in such bistros, and few
[162] Muslims, who form the majority of the population in Dakar,
[779] care to be seen drinking in public. Nevertheless it is true
that proprietors of certain bars do their best to maintain a
white clientele.

There is a certain residential separation, once more
largely determined by economics. The expensive European

cent of the population. Thus, the number of Europeans in intermediate or subordinate posts has substantially increased and the range of competitive situations, instead of growing less is being regularly extended. This affects not only the new elite, but a large segment of the old 'administrative bourgeoisie', and even, to some extent, the workers and lower supervisory grades in industry. And so, while—in theory—opportunities for reaching the highest ranks and simultaneously entering the European group (a consequence foreseen by assimilationist ideology) have increased with the development of education, in reality a radical change in the whole social structure has multiplied the causes of conflict. New factors have cropped up abruptly: further assimilation is gainsaid, Europeans and Africans become more and more sensitive to the realities of race, etc. Obviously, the political consequences of such conflicts are considerable. [178] [571] [563] [578]

I have mentioned cases in which a rift occurred between the elites and the masses, in the early years, at any rate, of the 'colonial elite'. This fact needs some further explanation, while the question of the relations between the 'educated' and the 'traditional' categories calls for re-examination on a wider basis. The stereotyped patterns maintained by the European administration underline the points of divergence. The administration has besides had a tendency—and not only in Senegal—to underestimate the influence of modernist elites and to depreciate their impact upon the population as a whole. True, important tensions can be observed, and some antagonism developed between the citizens (those of the 'four communes'), from whom the major part of the 'colonial élite' came, and the subjects in the other parts of the territory; but such tensions virtually disappeared with the legal changes introduced immediately after the war, a fact which is proof enough how superficial the points of divergence were. The 'educated' classes, moreover, sought to reap all possible profit from the power they acquired in their administrative functions, or in their role of intermediary between producers and the big commercial companies; and that attitude naturally set up a great many local conflicts. Sometimes they sought compensation for their inferior standing in the traditional framework by asserting themselves in the exercise of their new functions. As we have already shown, however, the population as a whole recognized the prestige of the new intellectual elite. True, their prestige did not necessarily displace the traditional prestige, but the two can coexist, a circumstance which stands out most clearly in rural districts. So, even if the 'educated' African has difficulty in fitting into the traditional system or even the family group, even if he is often a maladjusted element, he is rarely the fish out of water whom so many colonial observers considered him. All the elements of the population are still continually in touch.¹ There are two basic reasons for this. First, the range of family relationships is still a very wide one and they themselves are still effective; they maintain their hold on the 'educated' African even when he has left his birthplace. Secondly, religion—chiefly Islam in Senegal—and above all, membership of a sect, which is practically hereditary, continue to be important. The fact that tension between elites and masses led to nothing but quite limited and temporary breaks explains why the recent and entirely conscious effort to retie loose bonds was carried through with comparative ease. It was the new elite that, with political aims in view, inspired this effort. Usually too far removed from the [578] [554] [602] [795] [799] [578]

1. The vitality of racial or regional associations is significant in this respect.

[9 cont.]

787 Time: Certain hours are favorable for the birth of dreams --
805 especially those when silence is deepest, that is to say, from midnight to early morning and the hour of the siesta (when it is customary to have one).

Among all the months of the year, the month of Nisân (April) is the most propitious, according to a universal belief.

787 Texts to quote: In order to evoke a favorable dream, it is
788 recommended that, before lying down, one quote verses from the Koran, which differ greatly according to the method used;
• [777] those of the first holy book, the Fâtiha, are most preferred for this practice. The Souratou el Ikhâssi ("qhoul houe Allahou ahadou" = There is only one God) is most frequently used, and one must say it seven times.

There are others (for example, "Astâgh firou Allah!" = May God forgive me!) which one must say 100 times.

[776] The nine names of God (El Djabar = The Almighty, El Moukatabir = The Proud One, El Amad = The Eternal One, El Bâtin = The Hidden One, El Kâdir = The Mighty One, El Madjid = The Illustrious One, El Bourkhân = The Miracle, El Mouktadir = The One for Whom Anything Is Possible, El Rahman = The Merciful) must be repeated 21 times before sleeping.

Various practices: In order to promote favorable dreams, as well as to drive away bad dreams, one observes various rules which differ only in details.

[783] Thus, to execute the practice of listikhâra, one must make his ablutions (following a rigorously prescribed order) and then
[782] his evening prayer. During each rakaa (1), one must say eleven

1. Phase of the prayer which involves:
 - 1 standing position; 1 bowing position, the hands on the knees; 2 prostrate positions, the forehead against the ground; 1 seated position.

times (or more, according to the method followed) the verses of Fâtiha and other quotations from the Koran.